

Bathing And Beautification For 'Eed

Shaykh 'Alee Hasan al-Halabee (Hafidhahu'Llah)

Source: Ruling Concerning the Two 'Eeds From the Purified Sunnah

Bathing Before The 'Eed Prayer

Naafi' reports: "That 'Abdullaah Ibn 'Umar used to bathe on the day of Fitr before setting out to the musallaa." ¹

Imaam Sa'eed Ibnul-Musayyib said: "The Sunnah acts of 'Eedul-Fitr are three: walking to the musallaa, eating before proceeding to the musallaa and bathing." ²

I say: Perhaps he means the Sunnah of the Companions, ie. their way and guidance. Since no Sunnah is authentically reported from the Prophet (sallallaahu 'alayhi wa sallam) regarding this.

Imaam Ibn Qudaamah said: "It is preferred to purify oneself by bathing for 'Eed. Ibn 'Umar used to bathe on the day of Fitr. This is also reported upon 'Alee (Radiya 'Llahu 'anhu) and it is the opinion of 'Alqamah, 'Urwah, 'Ataa', an-Nakha'ee, ash-Sha'bee, Qataadah, Aboo Zinaad, Maalik, ash-Shaafi'ee and Ibnul-Mundhir..." ³

As for that which is reported from the Prophet (sallallaahu 'alayhi wa sallam) regarding this, then it is unauthentic. ⁴

Beautification And Adornment

Ibn 'Umar (Radiya 'Llahu 'anhu) said: "'Umar (Radiya 'Llahu 'anhu) bought a silk outer-garment that was being sold in the market. He came to the Messenger of Allaah (Sallallahu 'alaihi wa sallam) and said, 'Take this garment, to adorn (yourself) with on 'Eed and for meeting delegations with.' Allaah's Messenger replied, "Indeed this is the garment of one who has no share of the Hereafter." 'Umar remained as long as Allaah willed him to remain and then left. Then the Messenger of Allaah sent to him a silk garment. So 'Umar came with it to the Messenger of Allaah and said, 'O Messenger of Allaah! You said indeed this is the garment of one who has no share of the Hereafter but you sent this garment to me!' So the Messenger of Allaah said, 'Sell it and fulfill your needs with its profit.'" ⁵

Imaam as-Sindee said: "From the hadeeth it is known that beautification for the day of 'Eed was an established custom amongst them (the Companions) and the

¹ Related by Maalik (1/177), ash-Shaafi'ee (no. 73) and 'Abdur-Razzaaq (no. 5754) and it has an authentic chain of narration.

² Related by al-Firyaabee (127/1-2) and its isnaad is saheeh. Refer to Irwaa'ul-Ghaleel (2/104).

³ al-Mughnee (2/370)

⁴ As with Ibn Maajah (no. 1315) and in the chain of narration is Jabbarah Ibn Mughallis. He and his teacher are weak narrators. Also reported by Ibn Maajah (no. 1316) and in its chain of narration is Yoosuf Ibn Khaalid as-Samtee and many have declared him a liar.

⁵ Reported by al-Bukhaaree (no. 886, 947, 2104, 2619, 3054, 5841, 5981, 6081), Muslim (no.2068), Aboo Daawood (no. 1076), an-Nisaa'ee (3/181) and (8/196-197) and Ahmad (2/20,39,49)

Prophet (Sallallahu 'alaihi wa sallam) did not disapprove of it. Consequently it is known that the custom remained.”⁶

Al-Haafidh Ibn Hajar said: “Ibn Abee Dunyaa and al-Bayhaqee reported, with an authentic chain of narration to Ibn 'Umar that he used to wear his best clothes for the 'Eeds.”⁷

He also said: “The inference of proof is from the Prophet's approving 'Umar on the basic principle of beautifying for the day of Jumu'ah and his restricting his censure to wearing such a garment because it was made of silk.”⁸

Ibn Qudaamah said in al-Mughnee (2/228): “This shows that beautifying, in this circumstance was a well known fact to them. Maalik said: 'I heard the people of knowledge deeming the preferability of wearing perfume and of beautifying in the 'Eeds.'”

Ibnul-Qayyim said in Zaadul-Ma'aad (1/441): “He (Sallallahu 'alaihi wa sallam) would wear his best clothes when proceeding to the two 'Eeds and the day of Jumu'ah. On one occasion he wore a green burdah⁹ and on another a red Burdah;¹⁰ but not one that was solely red as some people may think. For if that was the case it would no longer be called a Burdah. Rather, it had red thread like the thread of Yemeni Burdah.”

⁶ Haashiyatus-Sindee upon an-Nisaa'ee (3/181)

⁷ Fathul-Baaree (2/439)

⁸ Fathul-Baaree (2/439)

⁹ A burdah is a knitted garment

¹⁰ Refer to Silsilatul-Ahaadeethus-Saheehah (no. 1279)